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A DISCREET AND LEARNED SPEECH:

Spoken in the PARLIAMENT, on *Wedneſday*, the 4. of *January*, 1641.

BY

Mr. HAMPDEN, Burgeſſe for *Buckingham*.

Concerning the Accuſation of High Treaſon, preferred by His Majeſty, againſt himſelfe the Lord *Kimbolton*, Sr. *Arthur Haſlerig*, Mr. *Pym*, Mr. *Strowd*, Mr. *Hollis*, worthy Members of the Houſe of COMMONS.

Therein worthily declaring the difference betwixt a good ſubject and a bad, and referring his own Triall to the Iudgement of that Honorable Aſſembly.

London Printed for *F. Coules*, and *T. B.* 1641.

A

DISCREET

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LEARNED

SPEECH:

Spoken in the Parliament, [illegible]

Wednesday, the [illegible] of January, 1694.

BY

[illegible]

Concerning the Accusation of High Treason, preferred by His Majesty's Mill Plaintiff [illegible]

Kimberley, Sir [illegible], his Brother, Mr. [illegible],

Mr. Hallis, who are Members of the Hon. of

COMMONS.

The [illegible] worthily declaring the [illegible] good [illegible] art [illegible] Judgement of that Honorable Assembly.

London Printed for [illegible], [illegible] 1694.

Mr. HAMPDEN His Speech in PARLIAMENT on Wednesday, the 4. of *January* 1641, Concerning the accusation of high treason preferred by his Majesty, against himselfe, the Lord *Kimbolton*, Sr. *Arthur Haslerig*, Mr. *Pym*, Mr. *Strowd*, and Mr. *Hollis*, Worthy members of the Lower House of PARLIAMENT.

Mr. Speaker,

IT is a true saying of the Wise man, that all things happen alike to all men, as well to the good man as to the bad, there is no state or condition whatsoever, either of prosperity or adversity, but all sorts of men are sharers in the same, no man can be discerned truely by the outward appearance, whether he bee a good subject, either to his God, his Prince, or his Countrey, untill he be tryed by the touchstone of loyalty: give me leave I beseech you, to parallell the lives of either sort, that we may in some measure discern truth from falsehood, and in speaking I shall similize their lives.

First, in Religion towards God. Secondly, in loyalty and due subjection to their Soveraigne, in their affection towards the safety of their Country.

First, concerning Religion, the best meanes to discerne between the true and false Religion is, by searching the sacred Writings of the old and new Testament, which is of it selfe pure, and indited by the Spirit of God, and written by holy men, unspotted in their lives and conversation, and by this sacred Word may we prove whether our Religion bee of God or no, and by looking in this glasse we may discern whether we are in the right way or no.

And looking into the same, I find that by this truth of God, that there is but one God, one Christ, one Faith, one Religion, which is the Gospell of Christ, & the doctrine of the Prophets, and Apostles.

In these two Testaments is contained all things necessary to salvation, if that our Religion doth hang upon this Doctrine, and no other secondary meanes, than is true to which comes neareſt the Protestant Religion, which wee professe, as I really and verily believe, and consequently that Religion, which joyneth with this Doctrine of Christ, and his Apostles, the traditions and inventions of men, Prayers to the Virgin *Mary*, Angels, Saints; that useth in the exercise of their Religion, strange and superstitious worshipping, cringing, bowing, creeping to the Altar, using Pictures, Dirges, and such like, cannot be true, but erroneous, nay divelish, and all this is used and maintained in the Church of *Rome*, as necessary as the Scripture to Salvation.

Therefore

Therefore it a falſe and Erronious Church, both in Doctrine and diſcipline, and all other Sects and Shiſmes, that learnes not onely on the Scripture, though never ſo contrary to the Church of *Rome*, is a falſe worſhipping of God, and not the true Religion. And thus much concerning the Religion, to diſcerne the truth and falſehood thereof.

2. I come now M. *Speaker* to the 2d. thing intimated unto you; which was how to diſcerne in a State betweene good Subjects and bad, by their loyalty and due ſubjection to their lawfull Soveraigne; in which I ſhall under favour obſerve two things.

1. Lawfull ſubjection to a King in his owne Perſon, and the Commands, Edicts, and Proclamations, of the Prince and his Privie Councell.

Lawfull obedience to the Lawes, Statutes, and Ordinances, made, enacted by the King and the Lords, with the free conſent of his great Councell of State aſſembled in Parliament.

1. For, the firſt to deny a willing and dutifull obedience to a lawfull Soveraigne and his Privie Councell; for as *Camden* truely ſaith, the commands of the Lords Privie Councellours, and the Edicts of the Prince is all one, for they are inſeparable, the one never without the other, either to defend His Royall Perſon, and Kingdomes and againſt the Enemies of the ſame, either publike or private. Or to defend the ancient privileges and Prerogatives of the King, pertinent and belonging of right to his Royal Crown and the maintenance of his Honour and Dignity. Or to defend and maintaine true Religion eſtabliſhed in the Land, according to the truth of God, is ~~one~~ not ſigne of an evill and bad ſubject.

2 Secondly, to yeeld obedience to the commands of a King, if against the true Religion, against the Ancient and fundamentall Lawes of the Land, is another signe of an ill Subject.

3 Thirdly, to resist the lawfull power of the King, to raise insurrection against the King, admit him averse in His Religion, to conspire against His Sacred Person, or any wayes to rebell, though commanding things against our Consciences in exercising Religion, or against the Rights, and Priviledges of the Subject, is an absolute signe of a disaffected & traiterous subject. And now having given the signes of discerning evill and disloyall Subjects, I shall only give you in a word or two, the signes of discerning which are loyall and good Subjects, only by turning these three signes already shewed on the contrary side.

1 He that willingly and cheerefully endeavoureth himselfe to obey his Soveraignes commands for the defence of his owne person and Kingdomes, for the defence of true Religion, for the defence of the Laws of his Country, is a loyall and good Subject.

2. To deny obedience to a King, commanding any thing against Gods true Worship and Religion, against the Ancient and Fundamentall Lawes of the Land, in indeavouring to performe the same, is a good Subject.

Not to resist the lawfull and Royall power of the King to raise sedition or Insurrection against his Person, or to set division betweene the King and his good Subjects by rebellion. Although commanding things against conscience, in the exercise of Religi-

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on, or against the rights and priviledges of the Subject, but patiently for the same to undergo his Princes displeasure, whether it be to his imprisonment, confiscation of goods, banishment, or any other punishment whatsoever, without murmuring, grudging, or reviling against his Soveraigne or his proceedings, but submitting willingly, & cheerefully himselfe and his cause to Almighty God, is the only signe of an obedient and Loyall Subject.

I come now to the second meanes to know the difference betweene a good Subject and a bad, by their obedience to the Laws, Statutes and Ordinances made by the King, with the whole consent of his Parliament. And in this I observe a twofold subjection: In the particular members thereof, dissenting from the generall Votes of the whole Parliament. And secondly, the whole State of the Kingdome to a full Parliament.

1. First I conceive, if any particular member of a Parliament, although his judgement and Vote bee contrary, doe not willingly submit to the rest, is an ill Subject to the King and Country.

And secondly, to resist the Ordinance of the whole State of the Kingdome, either by the stirring up a dislike in the hearts of his Majesties Subjects, of the proceedings of the Parliament. To endeavour by leavying of Armes to compell the King and Parliament to make such lawes as seeme best to them, to deny the power, Authority, and priviledges of Parliament, to cast aspersions upon the same and proceedings; thereby inducing the King to thinke ill of the same.

same, and to be incensed against the same, to procure the untimely dissolution and breaking off of a Parliament, before all things be setled by the same, for the safety and tranquility both of King and State, is an apparant signe of a treacherous and disloyall Subject against his King and Country. And thus having troubled your patience, in shewing the difference betweene true Protestants, and false loyall Subjects and Traytors, in a State or Kingdome; and the meanes how to discerne them. I humbly desire my Actions may be compared with either, both as I am a Subject, a Protestant, and a native in this Country; and as I am a member of this present and happy Parliament, and as I shall be found guilty upon these articles exhibited against my selfe, and the other Gentlemen, either a bad or a good Subject to my gracious Soveraigne and Native Country. To receive such sentence upon the same, as this Honorable House shall be conceived, to agree with Law and Justice.

FINIS.